of the God-like in the human soul that this great revelation
of God's glory can be accomplished.
Again, Jami, the Persian Sufi poet, declares "*Thou art tJie glass in wJzich His Face is reflected; m trutJz, He is manifested but tkou art hidden.*" In other words, if man would realise
his God as reflected in himself, then he should make himself
godly. To the extent to which and in the manner in which
it is granted to any one to reproduce in himself the Divine
qualities, not in mere abstract theory, no, not even in occa-
sional burst of sentiment but in the abiding and impressive
presentation of the virtues developed and the character
cultivated in oneself, to that extent and in that manner
alone is God revealed. No other way is open to man for the
realisation of God. Mystics, Sufis, *RisMs* of all times and
climes have avowed that true knowing consists in *becoming*
and *being.* We know an, object only when and in. so far as
we become, imbibe the true nature of that object. To
stand apart and to turn the microscope of analysis, and, as
it were, map out the miniature of an object —that gives only
the surface-view of the object. If we penetrate with
second sight into the object itself, we come

to it? vital core,
its inner soul. This is pre-eminently true of
our under-
standing of the perfection of the Deity, so
far as it is given
to us to understand it. As the
photographer's plate, to the
measure of its true sensitiveness
reproduces the original
faithfully and impressively, so the soul is,
as stated by
Brahma Rishi Venkat Ratnam, the magic
mirror on which
according to its freedom from dust and
twist, God is vividly
reflected. God as Love is self-donative; God
as Beauty
is self-reflective ; God as Holiness is self-
propagative. And
man at his best constituting the sublimes!
instance of that
Divine Self-donation, Self-reflection and
Self-propagation,
must shine forth as the brightest mirror—
aye, the noblest
image—of his Maker,